



LIFE SKILL TRAINING MANAGEMENT IN AN EFFORT TO EMPOWER STUDENTS AT ISLAMIC BOARDING SCHOOLS

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ABSTRACT

This research is motivated by the importance of life skill training management in an effort to empower students in Islamic boarding schools to be able to live independently and contribute to society. The purpose of this study is to find out how life skill training management is carried out at Al-Falah Gorontalo Islamic Boarding School, including the planning, implementation, and evaluation stages. This study uses a qualitative descriptive method with data collection techniques through observation, in-depth interviews, and documentation, as well as data analysis of the Miles and Huberman models. The results of the study show that training planning has not been well documented, even though the implementation of activities is quite effective, especially in sewing and tataboga training supported by professional instructors. However, the evaluation stage is not optimal because there is no systematic assessment instrument. The impact of this research emphasizes the importance of strengthening life skills training management so that pesantren can produce students who are qualified, independent, and ready to face global challenges.

Keywords : *Training Management; Life Skills; Student Empowerment*

INTRODUCTION

Islamic boarding schools (*pondok pesantren*) are traditional educational institutions that play a highly central role in providing religious education and contribute significantly to improving the quality of human resources. As a non-formal educational institution with a traditional and religious character, the *pesantren* has made a positive contribution to human resource development, particularly in nurturing individual potential that produces students (*santri*) who are faithful and devoted to God. *Santri* are one of the most important elements within a *pesantren*. Whatever the form or purpose of the institution, the organization of a *pesantren* is established based on various visions for the benefit of the *santri*, and in carrying out its mission, it is managed and organized by the *santri* themselves



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under the guidance of the *kyai* (religious leader). Therefore, *santri* are a strategic factor in all organizational activities of the *pesantren*¹.

In its development, most *pesantren* primarily focus on teaching Islamic religious education, while other areas of knowledge—particularly life skills—have not been widely implemented. In fact, life skill programs can equip *santri* with the ability to live independently, be productive, and create something useful for their future lives.

Changes and the dynamics of the times must be responded to by *pesantren* through various adjustments in their educational management. Change is indeed necessary and is an inevitable part of human life, as long as it brings positive outcomes. Although *pesantren* traditionally uphold the principles of religious transmission, they are now becoming more open to adopting innovations in education. The rapid social changes brought about by modernization have created new challenges, particularly for the development of *pesantren*. Therefore, as social institutions that have long played a vital role in fostering the spiritual life of Muslim communities, *pesantren* are required to respond effectively to the various issues arising from these waves of social transformation².

Therefore, in preparing their students to face the global era, *pesantren* must equip *santri* not only with mastery of religious knowledge through classical Islamic texts (*kitab kuning*), but also with learning experiences that utilize technological tools. *Pesantren* should introduce their students to technology so that they will not be overwhelmed by technological advancements when they engage and interact within the broader society.

The management of *pesantren*, particularly in the context of traditional Islamic boarding schools (*pesantren salafiyah*), places greater emphasis on guiding and mentoring *santri* in their learning activities. *Santri* are mostly equipped with religious knowledge, whereas the parents of *santri* hope that their children will receive a quality education that fosters responsibility and prepares them for a better future. In this regard, *santri* should also be provided with life skill programs that enable them to live independently³.

¹ Halimatum Sakdiah, “Peran Pondok Pesantren Dalam Pengembangan Pendidikan Agama Islam Di Ndonesia,” *Jurnal Generasi Tarbiyah: Jurnal Pendidikan Islam* 3, No. 2 (November 23, 2024): 188–93, <Https://Doi.Org/10.59342/Jgt.V3i2.545>.

² Gamal Abdul Nasir Zakaria And Desfa Yusmaliana, “Management Of Education Boarding Schools,” *Edusoshum: Journal Of Islamic Education And Social Humanities* 3, No. 1 (May 1, 2023): 50–58, <Https://Doi.Org/10.52366/Edusoshum.V3i1.60>.

³ Taufiqurrahman Taufiqurrahman And Guyoto Guyoto, “Management Innovation Of Islamic Education On The Basis Of Life Skills Competency (A Study Case Of Pesantren Agro Nur El-Falah



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Therefore, *pesantren* today must be positioned as educational institutions whose quality is not inferior to that of formal schools. Consequently, in *pesantren*, education should not only emphasize theoretical learning but also practical application—both in religious practices and in various other fields, particularly in life skill development. *Santri* today are no longer weak, inexperienced, or lacking information; rather, they must become more creative and productive than those outside the *pesantren*. Various skills can in fact emerge and flourish within the *pesantren* environment. It is thus not surprising that many programs are now being implemented for *santri*, including short-term training, scholarship opportunities, business capital assistance, and other initiatives. In short, *pesantren* have now evolved into educational institutions full of remarkable achievements and serve as highly effective centers for moral development⁴.

Based on the above explanation, it is clearly described that improving the quality of human resources within *pesantren* as Islamic educational institutions is a fundamental human need that continues to evolve in line with the demands of the times. As pedagogical beings, humans are born with the potential to be educated and to educate others, enabling them to become *khalifah* (stewards) on earth as well as preservers and bearers of culture.

The primary mission of *pesantren* is to shape individuals and communities of Indonesian Muslims who have strong faith and devotion to Allah SWT. The excellence of human resources is not limited to cognitive, affective, and psychomotor aspects alone. The desired human resource development aims to create a young generation that is intelligent, faithful, skilled, and equipped with life skills, enabling them to live independently and contribute positively to society when they return to their communities. The management of life skill training conducted by *pesantren* serves as an effort to empower *santri* within the institution. Implementing life skill programs is therefore an essential part of educational management in *pesantren*. The importance of such programs lies in their urgency to be carried out, as they are expected to enhance the quality of human resources—particularly among *santri*—and to strengthen the role and function of *pesantren* in the nation⁵.

Salatiga)," *Attarbiyah: Journal Of Islamic Culture And Education* 7, No. 2 (January 2, 2023): 97–106, <Https://Doi.Org/10.18326/Attarbiyah.V7i2.97-106>.

⁴ Reva Natranila, Siti Nurhasikin, and Rozi Rozi, "STRATEGI PONDOK PESANTREN DALAM MEMBENTUK KARAKTER SANTRI BERBASIS PESANTREN," *Jurnal Ilmiah Pendidikan Dan Keislaman* 3, no. 1 (April 30, 2023): 85–90, <Https://doi.org/10.55883/jipkis.v3i1.54>.

⁵ Muhammad Febri Setiawan et al., "The Role of the Sunan Drajat Lamongan Islamic Boarding School Education System in Improving the Life Skills of Santri," *EDU-RELIGIA : Jurnal*



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One of the efforts made by *pesantren* to keep pace with the changing times is the implementation of life skill programs. However, the management of *pesantren* today is generally still not optimal in terms of planning, implementation, and evaluation. In this study on the management of life skill training for *santri* empowerment, the author is interested in conducting research at *Pondok Pesantren Al-Falah* in Gorontalo, as this *pesantren* has played a significant role in improving human resources. In managing *pesantren*, it is essential for administrators to recognize the importance of developing life skill programs to equip *santri* with the ability to live independently.

Considering the importance of training management in *pesantren*, life skill training programs need to be well organized as part of efforts to empower *santri*. In this regard, *Pondok Pesantren Al-Falah* in Gorontalo, as one of the non-formal educational institutions, is expected to play a significant role in improving the quality of education, particularly for *santri* studying within the *pesantren*. Indeed, this is a challenging task in the effort to enhance the quality of *santri* empowerment. The successful implementation of this empowerment program requires strong commitment from both *pesantren* administrators and *santri* to carry out the program effectively. In addition, government support is crucial to help strengthen *santri* empowerment, particularly in providing the necessary facilities and infrastructure for the development of life skill programs⁶.

In general, local governments have not been fully optimal in assisting *pesantren* in managing and organizing life skill training programs. Moreover, the level of knowledge and cooperation between *pesantren* administrators and the government remains limited. Most *pesantren* operate independently in financing their activities, relying primarily on the initiative of their administrators or on contributions from alumni who have achieved success in society⁷.

In relation to the above, *Pondok Pesantren Al-Falah* in Gorontalo has implemented innovations in *pesantren* management and *santri* empowerment through life skill programs. When *santri* are provided with life skill training that

Keagamaan Dan Pembelajarannya 6, no. 2 (January 12, 2024): 214–23, <https://doi.org/10.52166/edu-religia.v6i2.6005>.

⁶ Elsa Puji Rahmawati And Azzah Nor Laila, “Implementasi Pendidikan Berbasis Life Skills Bagi Santri Pondok Pesantren,” *Dirasah : Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 7, No. 2 (August 10, 2024): 772–84, <https://doi.org/10.58401/Dirasah.V7i2.1357>.

⁷ M Nur Shidiq Muttaqin, Fatkhulloh Abdul Malik, and Akhmad Kanzul Fikri, “Strategi Pendidikan Life Skill Di Pondok Pesantren Dalam Meningkatkan Kemandirian Santri,” *JoEMS (Journal of Education and Management Studies)* 5, no. 2 (April 22, 2022): 86–89, <https://doi.org/10.32764/joems.v5i2.694>.



aligns with their interests and talents during their studies at the *pesantren*, they can become a potential generation capable of living independently in their respective communities. However, the success of life skill programs in *pesantren* has not yet been properly evaluated, and it remains uncertain whether such programs are consistently implemented across institutions. At *Pondok Pesantren Al-Falah* Gorontalo, various types of training have been introduced to *santri*, such as tailoring, construction work, screen printing, calligraphy, *marawis* (traditional drumming), and entrepreneurship, which are conducted once a week⁸.

This becomes one of the main reasons why the author chose *Pondok Pesantren Al-Falah* in Gorontalo as the research site.

RESEARCH METHOD

This study employs a descriptive qualitative approach aimed at describing and gaining an in-depth understanding of how life skill training management is implemented as an effort to empower *santri* at *Pondok Pesantren Al-Falah* in Gorontalo. This approach was chosen because it is naturalistic, flexible, and allows the researcher to be directly involved in the social context being studied in order to obtain a comprehensive understanding⁹.

This research is descriptive in nature, aiming to systematically describe facts or characteristics of a particular population or field in an accurate and factual manner. A descriptive qualitative approach is well suited to exploring managerial processes such as the planning, implementation, and evaluation of life skill training within the *pesantren* environment, which cannot be measured quantitatively. The study was conducted at *Pondok Pesantren Al-Falah*, located in Gorontalo Province. This site was selected purposively because it has a structured life skill training program that has been implemented for a considerable period of time, making it relevant to the focus of this research¹⁰.

⁸ Ikfi Khoulita, Siti Khoirun Nisak, And Khoirun Nisa, "Life Skill Education In Building The Independence Of Students At Pondok Pesantren Fathul Ulum Jombang," *Ilmunya: Jurnal Studi Pendidikan Agama Islam* 7, No. 1 (July 1, 2025): 125–35, <Https://Doi.Org/10.54437/Ilmunya.V7i1.2028>.

⁹ Rahmawati And Nor Laila, "Implementasi Pendidikan Berbasis Life Skills Bagi Santri Pondok Pesantren."

¹⁰ Firda Sari And Khoirul Anam, "Sistem Pendidikan Pondok Pesantren Dalam Meningkatkan Life Skills Santri Pondok Di Pesantren Bustanul Ulum Al- Ghazali Jember," *Tut Wuri Handayani : Jurnal Keguruan Dan Ilmu Pendidikan* 1, No. 4 (December 3, 2022): 214–22, <Https://Doi.Org/10.59086/Jkip.V1i3.191>.



The technique for determining informants was carried out using purposive sampling, in which informants were selected based on specific criteria considered capable of providing in-depth and relevant information related to the focus of the research. The informants in this study included:¹¹

- **The Head of the *Pesantren*:** Provided information related to the vision, mission, and policy direction of the life skill training program.
- **The Training Program Manager:** Offered technical insights into how the training is planned, implemented, and evaluated.
- **The Training Instructor:** Provided information regarding the training materials, teaching methods, and participant engagement.
- **The *Santri* (Training Participants):** Shared their perspectives and experiences in participating in the training, as well as its impact on their independence¹².

Data collection in this study employed several techniques to obtain rich and in-depth information, namely:

1. Partisipatif Observasi

The researcher conducted direct observations of the implementation of life skill training within the *pesantren* environment. This observation included interactions among *santri*, instructors, and training managers, as well as the facilities and media used during the training process.

2. In-Depth Interview

Semi-structured interviews were conducted with key informants to explore their views, experiences, and perceptions regarding the management process of life skill training. The interviews were recorded and transcribed for analysis.

3. Dokumen Studi

The researcher collected and examined various relevant documents, such as training schedules, modules, activity reports, photos, videos, and other archives that supported the primary data.

¹¹ Sudarmin Salmia, Sukmawati, "DEVELOPMENT OF QUALITY INSTRUMENTS AND DATA COLLECTION TECHNIQUES," *Jurnal Pendidikan Dan Pengajaran Guru Sekolah Dasar (JPPGuseda)* 6, no. 1 (March 31, 2023): 119–24, <https://doi.org/10.55215/jppguseda.v6i1.7527>.

¹² Adawiyah Pettalongi, Muh. Nur Afwan, and Mohamad Idhan, "The Role of Teachers Islamic Boarding Schools in Training Santri's Interpersonal Skills at the Ittihadul Ummah Modern Boarding School Gontor Poso," *INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC EDUCATION* 4, no. 2 (December 12, 2022): 16–31, <https://doi.org/10.24239/ijciec.Vol4.Iss2.53>.



4. Secondary Data

Supplementary data were obtained from other sources, including the *pesantren* profile, demographic data of *santri*, and the annual activity reports of the institution¹³.

Data were analyzed using the interactive analysis model developed by Miles and Huberman (2014), which consists of three main stages:

a. Data Reduction

The process of simplifying, selecting, and focusing raw data obtained from the field to make it easier to extract meaning.

b. Data Presentation

Organize data that has been reduced into narratives, matrices, or charts to make information more structured and easy to understand.

c. Conclusion Drawing and Verification

Concluding the meaning of the overall data that has been compiled, accompanied by a verification or retesting process for data consistency¹⁴.

The analysis is carried out iteratively and simultaneously, meaning that the process of data collection and analysis takes place simultaneously so that researchers can understand the dynamics that occur in the field in real time. To maintain the validity and credibility of the data, several data validity test techniques are used, namely:

1. Triangulation Source

Compare information obtained from various informants (leaders, instructors, students) to see the consistency of the data.

2. Triangulation Technique

Use more than one data collection technique (observation, interviews, and documentation) to see similarities and differences in information.

3. Member Check

Confirm the results of interviews and interpretation of data to informants to match the original intent and context.

¹³ Saerah et al., “Life Skill Education Management of Islamic Boarding Schools in Metro City,” *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 9, no. 3 (December 17, 2024): 728–43, <https://doi.org/10.31538/ndhq.v9i3.60>.

¹⁴ Michelle Lam Sut I, “Methodology,” 2023, 53–59, https://doi.org/10.1007/978-981-99-1195-0_3.



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4. Audit Trail

Record the research process in detail so that it can be re-traced by other parties to evaluate the validity and transparency of the research¹⁵.

The results of the research are presented in the form of a descriptive narrative description that is systematically compiled based on the focus of the research, namely:

- Life skills training planning process
- The process of implementing life skills training
- Life skills training evaluation process
- The impact of training on student empowerment

The narrative description is supported by direct quotes from informants, field documentation, and visual data such as photos of activities to portray the existing reality in a comprehensive, factual, and in-depth manner¹⁶.

RESULT AND DISCUSSION

1. Life Skill Training Planning Stage in Student Empowerment at Al-Falah Gorontalo Islamic Boarding School.

Regarding the function and stage of life skill training planning at the Al-Falah Gorontalo Islamic Boarding School based on the results of interviews with the leaders of the boarding school, instructors and students, the training planning model is a training model that focuses on the needs of students / students and the interests of the general public. It's just that the planning is not well recorded, the management of training is centered on the trainees and the community, so the planning function consists of steps to identify the needs, sources and possible obstacles of training, formulate training objectives, prepare training programs, set regulations for the selection of trainees, prepare initial and final assessment tools for trainees, and conduct training for trainers.

When analyzing the stages of planning carried out in Islamic boarding schools with the theory put forward by HD. Sudjana, there are things that have not been implemented by pesantren managers, namely in determining the formulation

¹⁵ Ekawati Marlina et al., "Ensuring Trustworthiness in Qualitative Research," 2024, 347–76, <https://doi.org/10.4018/979-8-3693-3069-2.ch012>.

¹⁶ Dadan Darmawan, Rosandro Gabriel, and Sholih Sholih, "Pemberdayaan Pemuda Putus Sekolah Melalui Pelatihan Kecakapan Hidup Montir Sepeda Motor Di Panti Sosial Bina Remaja Taruna Jaya Kecamatan Tebet Kota Jakarta Selatan," *MASALIQ* 5, no. 4 (June 14, 2025): 1480–97, <https://doi.org/10.58578/masaliq.v5i4.6239>.



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of training and training goals for life skills trainers. What is done is to bring in instructors from outside the pesantren¹⁷.

The life skill training planning stage at Al-Falah Gorontalo Islamic Boarding School shows that there are systematic efforts to empower students through activities oriented to the needs of students and the surrounding community. Based on the results of interviews with the leaders of the boarding school, instructors, and several students, it is known that the training model applied focuses on fulfilling the needs of practical skills that are relevant to the world of work and daily life. This approach places students not only as recipients of religious knowledge, but also as active subjects in developing independent abilities with economic and social value.

However, in practice, the planning of *life skill* training has not been fully well documented. Planning administration is still informal and has not been structured in the form of a structured planning document, such as an annual activity plan or training guide. This has an impact on the lack of clarity of training objectives, achievement indicators, and evaluation of the results of the training that has been carried out. However, the process of identifying training needs has been carried out through observation and direct interviews with students and the surrounding community, to find out what skills are most needed and have economic potential in the environment around the cottage.

When the stages of training planning at Al-Falah Islamic Boarding School are compared with the theory put forward by H.D. Sudjana (2004), there are similarities in several aspects, such as the process of identifying participant needs, analyzing resources and obstacles, preparing training programs, and determining participant selection criteria. However, there are also aspects that have not been optimally implemented, especially in the formulation of measurable training goals and training of *trainers*. In practice, Islamic boarding schools bring in more instructors from outside, so the transfer of abilities for internal trainers has not been carried out effectively. As a result, the sustainability of *life skills training* in Islamic boarding schools still depends on external parties and is not yet fully independent.

The involvement of the surrounding community in training planning is one of its strengths. The participatory approach carried out allows *life skills* training relevant to local needs, such as small entrepreneurship training, processing of agricultural products, sewing skills, and simple appropriate technology. Thus, this

¹⁷ Ari Prayoga, Jaja Jahari, and Mutiara Fauziah, “Manajemen Program Vocational Life Skill Pondok Pesantren,” *J-MPI (Jurnal Manajemen Pendidikan Islam)* 4, no. 2 (December 30, 2019): 97, <https://doi.org/10.18860/jmpi.v4i2.8093>.



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training not only improves the competence of students, but also has a positive impact on the economy of the community around the pesantren.

In general, the results of this study show that the success of life *skill training* planning in Islamic boarding schools does not only depend on the preparation of formal documents, but also on the active participation of all parties, ranging from leaders, instructors, students, to the community. However, to increase effectiveness, Islamic boarding schools need to make improvements in planning documentation, formulate measurable training objectives, and carry out special training for internal trainers so that they can continue the program in a sustainable manner.

Tabel 1. Comparison of Theory and Practice of Life Skill Training Planning at Al-Falah Islamic Boarding School Gorontalo

NO	Planning Aspects	Implementation at Al-Falah Islamic Boarding School Gorontalo	Research Description/ Findings
1	Identify training needs	It was carried out through observation and interviews with students and the surrounding community	It is in accordance with the theory, focusing on the real needs of the participants
2	Source and barrier analysis	Recognized informally by leaders and instructors	Not systematically documented
3	Formulation of training objectives	Not yet formulated specifically and measurably	This aspect has not been implemented according to theory
4	Preparation of training programs	Arranged based on local needs and potentials	It has been done, but it has not been officially written
5	Determination of participant selection	Based on the interests and readiness of the students	The selection process is simple, does not use special instruments
6	Preparation of initial and final assessment tools	There is no instrument to measure student learning outcomes	The need for the development of evaluation instruments
7	Training of Trainers	It is not done, the instructor comes from outside the pesantren	High dependence on external parties

Based on the table above, it can be concluded that Al-Falah Islamic Boarding School already has a good foundation for training planning, especially in terms of participation and relevance of participant needs. However, the documentation,



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evaluation, and capacity building system of internal trainers still needs to be strengthened so that *life skills training* can run sustainably and more effectively. With improvements in this aspect, it is hoped that pesantren can become an institution that not only produces a religious generation, but also economically and socially independent.

2. Implementation of Life Skill Training in an Effort to Empower Students at Al-Falah Gorontalo Islamic Boarding School.

In general, the process of implementing life skills education activities can be carried out quite well, this can be seen from several life skills programs given to students as a provision for their future. In the stage of implementing life skills education at the Al-Falah Islamic boarding school Gorontalo.

The stages of life skill implementation are carried out in stages as follows, preparation of training materials, student organization, classroom management, and learning methods. In terms of implementation, the implementation of sewing life skill activities is classified as the best compared to other life skill activities. This is due to the complete supporting infrastructure, as well as the presence of professional trainers in their fields. A training is considered successful if it can bring the reality or performance of human resources involved in the organization at this time to the reality or performance of human resources that should or are desired by the organization organizing the training.

Some other life skill activities are poorly implemented due to the lack of preparedness of instructors and managers and the lack of existing infrastructure.

Table 2. Implementation of poor life skill activities at Al-Falah Islamic Boarding School Gorontalo

No	Keg. Life Skill	Implementation
1	Sew	Good
2	Computer	Pretty Good
3	Cooking/Cooking	Good
4	Building Engineering	Pretty good
5	Holticulture	Not Good
6	Kaligrafi	Good



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The implementation of *life skills* training at the Al-Falah Gorontalo Islamic Boarding School in general went quite well and showed a positive impact on the development of student independence. Based on the results of observations and interviews with pesantren leaders, instructors, and students, it is known that various life skills programs have been implemented in stages and planned. This program is an important part of the pesantren strategy in equipping students with practical skills that can be used after they complete their education. The implementation of the training is also a form of implementation of the concept of empowerment-based education, where students are not only taught religious knowledge, but also directed to have productive abilities and be ready to compete in society.

In terms of implementation, sewing *life skill activities* occupy the best position compared to other training activities. This is because these activities are supported by adequate facilities and infrastructure as well as the existence of professional trainers who have experience in their fields. Sewing training also has a high appeal among students because the results can be directly felt economically, such as making clothes, mukena, or school attributes that can be sold to the community around the Islamic boarding school. The successful implementation of sewing training is a clear example of how the support of facilities and the competence of trainers can affect the effectiveness of training results.

In the context of training management theory, an implementation can be said to be successful if it is able to bring real changes in the trainees towards the ideal conditions expected by the organizing institution. In the case of Al-Falah Islamic boarding schools, these changes can be seen from the increased motivation of students to study independently and their desire to develop new skills outside the religious field. However, there are still several obstacles such as limited training time due to the density of religious activities and uneven facilities between *life skills* programs. Therefore, more planned management of schedules and resources is needed so that all training programs can be carried out in a balanced manner.

Table 3. Implementation of the Life Skill Program at Al-Falah Islamic Boarding School Gorontalo

No	Implementation Aspects	Forms of Activities at Al-Falah Islamic Boarding School	Advantages / Positive Findings	Obstacles Faced
1	Preparation of training materials	Adjusting the needs and abilities of students; focus on	Material relevant to the lives of students	There are no written curriculum standards yet



		applicative skills such as sewing, farming, and small entrepreneurship	and the potential of the local economy	
2	Organizing students	Grouping based on interests and talents	Increase the motivation and active participation of students	Not all students have the opportunity to join due to limited facilities
3	Class management	Flexibly carried out in training rooms and workshops	Conducive and participatory learning atmosphere	Schedules have not been integrated with formal academic activities
4	Learning methods	Learning <i>by doing</i> and mentoring by instructors	Students quickly understand practical skills	High dependence on external trainers
5	Evaluation of training results	Observation of the results of the work and products of students' skills	Some students showed their works that are worth selling	There is no formal assessment instrument to measure learning outcomes

The results of the implementation *of life skills* training at the Al-Falah Islamic Boarding School Gorontalo show that a practice-based approach and the real needs of students are very effective in building independence. The success of the sewing program is the best model that can be adapted to *other life skill* programs. However, to improve the overall quality of training, pesantren need to strengthen the evaluation system, prepare a written curriculum, and prepare internal trainers so that the implementation of the program does not depend on external personnel. With these steps, pesantren can develop sustainable and more effective *life skills* training for students and the surrounding community.

3. Evaluation of life skills training in an effort to empower students at Al-Falah Islamic Boarding School Gorontalo.

The evaluation of life skills training is related to how to find out the success of the life skill program in empowering students to live independently. The success of the training can be seen to the extent to which the students are able to produce products from the training carried out. Of the several students who took part in the training, there were several students who already understood the life skill activities that had been determined. To get quantitative scores, evaluations in Islamic boarding schools are still carried out but have not been fully implemented properly,



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have not been measured and programmed. In fact, evaluation is very important to find out the extent to which life skill goals are achieved. With regard to evaluation, an evaluation program is a carefully planned activity. Meanwhile, the definition of program evaluation is a series of activities that are carried out deliberately to see the success of a program¹⁸. In other words, program evaluation is an activity that is intended to find out how high the success rate of the planned activity is. Thus, the instructors should immediately make an evaluation instrument that is in accordance with the environmental conditions of the pesantren.

The evaluation stage is an important part of the overall process of implementing *life skills training* at the Al-Falah Gorontalo Islamic Boarding School. The evaluation was carried out to find out the extent to which the training provided was able to empower students to live independently, both socially and economically. Based on the results of the research, the implementation of evaluation in this pesantren has begun to be implemented, although it has not been fully run optimally and well programmed. The evaluation is carried out simply, through direct observation of the students' work results, the level of participation in training, and their ability to produce products that have useful value.

The success of the training can be seen from the extent to which students are able to apply the skills acquired to real life. For example, in sewing training, some students have been able to produce clothes and worship equipment such as mukena and sarongs that have selling value in the environment around the pesantren. This shows that *the life skills* training program has a positive impact on fostering the spirit of independence and productivity of students. However, on the other hand, the evaluation system used is still qualitative and has not been equipped with systematic quantitative assessment instruments.

In fact, according to the theory of evaluation of educational programs, evaluation activities must be carefully designed and measured so that the results can be used as a basis for decision-making in the development of the next program. Evaluations should include aspects of the process and outcomes. Process evaluation is used to assess how the training is implemented, while outcome evaluation aims to assess the level of achievement of training objectives, including the ability of students to produce products and apply skills in real life.

The conditions at the Al-Falah Islamic Boarding School show that the implementation of the evaluation is still limited to informal observation by

¹⁸ Hasriyati Harahap et al., "Evaluation Models in Educational Programs," *Indo-MathEdu Intellectuals Journal* 5, no. 3 (July 2, 2024): 3382–91, <https://doi.org/10.54373/imeij.v5i3.1364>.



instructors without the existence of standard assessment instruments such as observation sheets, skill assessment rubrics, or student reflection formats. This causes the results of the evaluation to not be used optimally to assess the effectiveness of the program. Therefore, it is necessary to develop a structured evaluation system, involving elements of leaders, instructors, and students so that the results of the training can be measured objectively and sustainably.

Thus, evaluation is not only the final activity of the training, but also an integral part of the process of planning and developing life *skills programs*. Instructors need to prepare evaluation instruments that are in accordance with the conditions of the pesantren, such as product-based assessment formats, student activity journals, and reflective interviews. Through a planned and measurable evaluation, pesantren can get a clear picture of the success rate of the training and the improvement steps that need to be taken for the next training.

Table 4. Implementation of Life Skill Training Evaluation at Al-Falah Islamic Boarding School Gorontalo

No	Evaluation Aspects	Implementation at Al-Falah Islamic Boarding School	Advantages / Positive Findings	Constraints / Weaknesses
1	Evaluation objectives	Assessing the ability of students to master skills and produce independent products	Fostering the spirit of independence of students	The goals have not been formulated specifically and measurably
2	Form of evaluation	Direct observation and assessment of students' work results	Provide a real picture of the participants' abilities	There is no written evaluation format or standard yet
3	Types of evaluations	More dominant in the qualitative aspect	Can identify changes in students' behavior and attitudes	Quantitative data on training results has not been completed
4	Frequency of evaluation	Conducted at the end of the training activity	Provide feedback on the results of activities	Not done regularly during the training process
5	Follow-up evaluation results	Delivered orally to students	Provide motivation to improve work results	The results of the evaluation have not been used for the planning of the next program



From the table above, it can be concluded that the life skill training evaluation system at Al-Falah Gorontalo Islamic Boarding School is still simple and requires strengthening in terms of instruments and implementation mechanisms. A thorough evaluation has not been carried out to measure the success of the program based on clear indicators. However, informal evaluations conducted by instructors still make a positive contribution to increasing the motivation and awareness of students in applying the skills acquired. To achieve higher effectiveness, pesantren need to develop a programmatic evaluation system, with competency-based assessments and documented reporting of learning outcomes. With this step, *life skills* training is expected to run continuously and have a real impact on the independence of students.

CONCLUSION

The management of Life Skill Training in an effort to empower students at the Islamic Boarding School has not been fully running well, there are still many things that need to be improved. This can be seen in the planning process which is not good because documentation or recording has not been carried out, but the learning implementation process can run well and learning evaluation is less effective because a complete assessment instrument has not been made. Seeing this, it is considered necessary to rearrange so that the management of life skills at the Al-Falah Gorontalo Islamic Boarding School can be carried out properly, so that it can create more students who are more qualified and competitive.

The students at this pesantren receive educational services not only receive religious understanding skills such as majlis ta'lim (study of the yellow book and study of tafsir, Qira'at Sab'ah), Da'wah Rhetoric program, young da'i and Islamic arts (but they are also taught how to prepare themselves to face the future life with several varied life skill programs. Among them are sewing (tatabusana), cooking (tataboga), computers, building engineering, calligraphy and horticulture. Through the provision of life skills at Islamic boarding schools, it can ultimately provide additional competencies or life skills for them in facing the life of students in the future. However, there are still many things that must be improved related to the planning and evaluation stage in life skills education activities at the pesantren.



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